

Princeton University

*Some  
Characteristic  
Features*

P00  
7375  
cop-1

P00  
7375  
cop.1

Library of



Princeton  
University

Princeton University

Committee of Fifty.

*Some  
Characteristic  
Features*

Published by the Committee of Fifty

1906

## Contents.

Historic Princeton, . . . . .	3
Royal Charters of Princeton, . . . . .	9
The Balanced Curriculum, . . . . .	16
The Preceptorial System, . . . . .	22
The Honor System, . . . . .	29
The Graduate School, . . . . .	34
Undergraduate Life—Freshman and Sophomore Years, . . . . .	42
Undergraduate Life—Junior and Senior Years, . . . . .	48

*The following articles, written by graduates of Princeton University, appeared in the Newark (New Jersey) Evening News during the current year. By the courtesy of that paper, they are republished in pamphlet form by the Committee of Fifty, and may be had free, on application to H. G. Murray, Secretary of the Committee of Fifty, 52 Wall Street, New York City.*

## Historic Princeton

It is a common fallacy to confuse mere bigness with importance. This is true in all the happenings of life, but especially in a view of historic military operations. We easily realize the epoch-making character of Waterloo and Gettysburg by the aid of their pomp and pageantry, and feel their importance enhanced by their wealth of horrors. Other conflicts appeal to us vividly by their position, as marking, for instance, the beginning or end of struggles which have turned the course of history. Wolfe at Quebec, the farmers at Lexington, Washington at Yorktown, and Anderson at Sumter thus gain by position what their scale of operations alone could not give them.

Hence, few Jersey men realize that an insignificant skirmish on January 3, 1777, gave to the battlefield of Princeton more significance than any other Revolutionary field, save Saratoga and Yorktown. Long Island, Fort Mifflin, Fort Mifflin, Charles Lee's treachery and the retreat through the Jerseys, had left to the American leader the merest wreck of a beaten and dissolving army; and when the confident Cornwallis arrived at Trenton with his 8,000 disciplined troops, Congress and the country expected hourly the tidings that Washington's little band had been captured or annihilated, and the war ended.

The disaffection of the troops and the languor of both soldiers and citizens were such as to prompt the remark of an English historian, that no great page of history is so little stamped with heroism as the American Revolution. Recruiting was impossible; enlistments were expiring, and the country people hastened to safeguard themselves and their property by taking the oath of allegiance to the crown. Nothing but military success could, even momentarily, stimulate the dying cause of American independence. Lecky says: "It seemed at this time almost certain that the American Revolution would have collapsed." A march of ten

miles, a skirmish of an hour or less, and the opportunity was gone; the Jerseys were cleared of British troops, and England's empire over the thirteen colonies had slipped away. Never again did the American cause appear so hopeless. Princeton, skirmish though it was, was the turning point, the Gettysburg, of the Revolution. Of the abandonment of the Jerseys, the same historian says: "A fatal damp was thrown on the cause of the loyalists from which it never wholly recovered."

The events which led to the battle of Princeton, while throwing into the strongest light Washington's greatest qualities, perform the same service for the monumental incapacity of his adversaries. Surely we can here understand Thackeray's bitter fling at an English ministry which hoped to conquer 3,000,000 Britons with hired Hessians and half a dozen generals from Bond street. In truth, from the absurd Braddock blaring with his drums and trumpets through the forests of Pennsylvania, to Cornwallis abandoned like a rat in a trap at Yorktown, the military history of the British in America—always saving Wolfe—leaves little for the English to be proud of.

It is, however, with the field of Princeton, as it now exists, and with the historic relics and memories still to be found in the old town, that we have to do. The battlefield lies roughly in and around what used to be called the "Big Triangle"—that is, the section enclosed by Stockton and Mercer streets, from their junction near the Princeton Inn, westward, and southwestward to the Quaker road along Stony Brook. Nassau and Stockton streets form part of the old turnpike between New Brunswick and Trenton, the scene of so many marches and counter-marches in Washington's Jersey campaigns. About a mile to the west this road makes a curve to the south, and again turning west passes over Stony Brook by a quaint old stone bridge, near Bruere's grist mill, which was built in 1714, and which has been run continuously since. From the crest of the hill to the west, the English turned back to meet the American advance, under Mercer, who was espied coming up the Quaker road and along Stony Brook. The latter had passed the Quaker church, half a mile away, and, noting the English returning on the double-quick toward the bridge, he succeeded in reaching the top of the swell, to the right, in time to form line of battle. It was near William Clark's house, since demolished, that the first collision occurred.

The Americans were driven by a bayonet charge southward to the field, where a pyramid of shells now marks the spot on which Mercer fell. Here Washington came to the relief of his advance, and, assuming command, drove the English in wild flight, the greater part crossing the brook and heading for Trenton; but a portion turned toward Princeton, and were accounted for later. Mercer was carried to the house of Thomas Clark, where he died ten days later, after intense suffering. What are said to be his bloodstains on the floor of the room where he was first laid are still shown to visitors. The house is now the property of Mr. Hale.

The fight in which General Mercer fell occurred with the lines of the opposing detachments drawn diagonally across the present line of the new turnpike—Mercer street—which did not then exist. The route of the main body of the Americans was northeastward along a farm road, which, roughly speaking, followed the direction which Mercer street now takes. Some of the wounded were carried to the house of Thomas Olden, on the old turnpike. This house is now the aviary of Drumthwacket, the residence of M. Taylor Pyne. While men were recently making some repairs to the grounds, a cannon ball and several grapeshot were dug up, and these are now in the possession of Mr. Pyne.

About half a mile farther east, in a ravine south of Mercer street, occurred a second engagement. Here fragments of the Fortieth and Fifty-fifth regiments, having escaped from the rout at Stony Brook, rallied and opposed the American advance under General Sullivan. The scene of this action was just a little southwest of the present Seminary grounds. The stand made by the English was only momentary. In a few moments Sullivan scattered them, the major portion fleeing over the fields to the New Brunswick road, while about 200 of the Fortieth took refuge in the college (Old North). A few shots were fired into the building, and the English surrendered. The Americans proceeded eastward along Nassau street, and their rear was passing Queens-town, when the head of Cornwallis's main column reached Mercer's battle ground, two miles to the west. When they reached Princeton, a field piece, mounted in a small entrenchment opposite the present site of the inn, was fired by some stragglers, and Cornwallis halted for an hour or so to reconnoitre, thus making possible Washington's escape. Resisting the temptation to risk

his dwindling force by a march on New Brunswick, where Cornwallis's stores and military chest offered a tempting bait, the American commander turned off at Kingston on the Millstone road, and thence proceeded with his men to the hills around Morristown.

The Battle of Princeton does not comprise the entire Revolutionary history of the town. Morven, on Stockton street, next the inn, was pillaged by the English early in December, 1776, and was at one time General Howe's headquarters. The house was built very early in the eighteenth century, by John Stockton, and has remained in the family ever since. In 1776 it was the residence of Richard Stockton, one of the signers of the Declaration of Independence. The residence of another "signer" is on Witherspoon street, about a mile north of the town, where President John Witherspoon built a residence in 1773. Tusculum, as it was called, was also used as British headquarters in 1776-7, and in 1789 Washington spent a night in the house en route to New York to take the oath as President.

"The Barracks," an old stone house on Edgehill street, is the oldest building in Princeton. It is supposed to be the original Stockton mansion. It was used for soldiers' quarters both in the French war and in the Revolution, hence its name.

The Deans house, on Nassau street east of the First Presbyterian Church, was built simultaneously with Old North, and was the President's house from Burr to McCosh. Here Jonathan Edwards died in 1758, after only a month's incumbency of the office of President. The big cannon which stands on the campus back of Nassau Hall is a relic of the battle. It was abandoned owing to a broken carriage. After various wanderings it was planted in its present location in 1840. "The Cannon" is the great undergraduate institution; from the first "fresh fire" to the final class-day exercises much of the college life centres around the old gun.

"Old North," or Nassau Hall, is the most interesting of all the buildings in the neighborhood. There are, in fact, not many buildings in the United States about which so many historical memories cluster. Built in 1756, its old walls have echoed the footsteps of both the Burrs, Jonathan Edwards, John Witherspoon, Washington and Madison. Not only was the building actually under fire in the battle, but it was the meeting place of



the Revolutionary Legislature, and in the south wing, now the council chamber, the Continental Congress held its sessions from June 26 to November 4, 1783. Here Congress decreed a statute to Washington, which was to be mounted on a pedestal which should bear in bas-relief representations of the evacuation of Boston and the actions of Trenton, Princeton and Monmouth. It is notable that three of the four events thus to be commemorated occurred on New Jersey soil.

At the Princeton commencement in 1783, Washington and the Congress were present. Washington donated fifty guineas to the trustees, which they expended for a portrait of him by Peale, of Philadelphia. This was placed in the frame which had formerly contained the portrait of King George. From the old hall, on the eighteenth of October, 1783, Congress issued the proclamation, in which, after thanking the army in the country's name for its heroic achievements, the soldiers were discharged from further service, after November 3.

Here, too, Washington, summoned from the army at Newburg, received the thanks of Congress, and after replying thereto, retired to the house at Rocky Hill, which is now known as Washington headquarters; and from thence, on November 3 of the same year, he issued his farewell address to his troops. This house is now the property of the Washington Headquarters Association of Rocky Hill. The southeast room, on the second story, is pointed out as the room where these orders were written.

It must appear from this brief enumeration of incidents and places, that Princeton is singularly rich in historic associations. Space will not permit further detail, but the list might be much extended. How far these places and memories have impressed the life and sentiment of Princeton, it is hard to say; that they have had a profound influence in creating what the alumni love to call the Princeton atmosphere is undoubted. That atmosphere, so subtle in charm, so enduring in effects, defies analysis. A professor, not long since, said to a classmate, "You feel it, and I feel it, and every student feels it; but not one of us will ever describe it." Still, one of its chief conditions is obviously that the local associations, historic, academic and religious, are undiluted by the discordant struggle of commerce, or the social distractions and temptations of a large town.

Here the academic circle is dominant, college associations

paramount, and the patriotic memories of the locality, beginning with Nassau Hall and the Old Cannon, subtly influence the spirit of the place; its isolation, the undefiled beauty of the location, and the quiet, methodical routine of teaching and learning, join to create that indefinable charm which makes a lifelong impress on the consciousness of the students. If you ask for the secret of that strong Princeton sentiment which her alumni are carrying all over the land, it is here—in the dormitories, through the long winter evenings, where lifelong friendships are formed; under the stately elms, when in the long spring twilight the little groups cement those friendships amid chatter and song, or perhaps look soberly forward to the final parting in June. Those who have but seen Princeton in her holiday garb have little idea of the calm of the university life.

In twenty years the campus has changed much; numbers are greater, buildings are larger and more beautiful. But with all this, in some respects, Princeton has not changed. The standards of the place are religious, moral and intellectual, and the cheap estimate of a man according to his money does not obtain here, either with undergraduates or with their academic superiors. The Presbyterian Theological Seminary at Princeton has no more organic connection with the university than with Oxford. But the university, while never an ecclesiastical or sectarian institution, stands as firmly pro-christian as ever. This generation will not see her pluming herself on the abolition of public worship; nor at chapel service, displacing hymns with "college songs." In her teaching the religious element is not aggressive, but it is pervasive; and it is probably only a minority of the students who are not interested in voluntary religious activities. The university compels no man against his conscience and recognizes his right to believe what he may. But the modern theories that it matters not what you believe so long as you believe it, nor what you learn as long as you learn it, she denies as decisively as she denies their natural corollary—that it makes no difference what you do so long as you do it.

These are some of the thoughts that must come to the old Princetonian as he strolls amid the familiar buildings under the shadows of the old elms. Her standards were never sounder, her ideals never higher, and her progress is to-day greater than ever before under the guidance of her own sons.

## The Royal Charters of Princeton

In Colonial days charters were granted, to Harvard in 1636; to William and Mary in 1696; to Yale in 1701; to Princeton in 1746; to Columbia and the University of Pennsylvania in 1755; to Brown in 1764; to Rutgers in 1766, and to Dartmouth in 1769. These colleges, if they possessed nothing but the traditions of the past, would still have a standing that mere wealth and numbers of courses and students cannot give. If there is an American academic aristocracy, these institutions constitute it.

The beginnings were simple; the colonies, unlike the modern States, were not liberal to their colleges. Poverty ruled; the conditions of life claimed men's energies for a struggle to obtain a bare existence. Nevertheless, the light of learning did not go out. The early settlers saw the need of common schools and straightway established them. An educated ministry first felt the need of men educated in the country to take their place. The lawyers also called for the means of educating the coming generation in a knowledge of Magna Charta, statutes of mortmain, and habeas corpus. Among a hundred men content to cut down the forests, plant the crops, or trade, a few arose who hungered and thirsted for knowledge, and saw that there existed a world beyond the fields and farms, the church, the town meeting and the tavern. It was by them that the teaching of the higher education was made possible.

The charters of all the colleges are interesting; their sources were the crown, the Colonial legislatures, or the provincial Lords Proprietors. The charter of Harvard was granted by the vote of the general court of the colony of Massachusetts Bay; the charter of Yale was granted by the province of Connecticut, first as a school, in Saybrook, and then as a college, in 1723; the charters of Princeton, Columbia, Dartmouth and Rutgers were royal grants by the crown; the charter of the University of Pennsylvania was given by Thomas Penn and Richard Penn, Lords Proprietors.

An examination of the royal charters granted to Princeton

discloses much that is not generally known, but which is of interest, not only to the inquirer into educational progress, but also to the student of American history. The need of higher education in New Jersey is clearly indicated by a letter written by the royal Governor, Jonathan Belcher, to William Belcher, a resident of England. This letter, which is dated a year after the first royal charter was granted for a college, and about a year before the second royal charter was given, under his auspices, reads as follows:

Sir—This is a fine Climate and a Country of great plenty though of Little profit to a Governor. The inhabitants are generally rustick and without education. I am therefore attempting the building of a College in the province for Instructing the youth in the Principles of Religion in good Literature and Manners and I have a Reasonable mind of bringing it to bear.

I am Sr.

Your Friend and Very humble servant

J. BELCHER.

Burlington, N. J.

Sept. 17, 1747.

Largely through the influence of Governor Belcher, the college was established and the present historic building, Nassau Hall, built. From the recitals of the charter, from the language of the grants of power it contains, from the very human tone of many of the statutes affecting the college, we can see laid bare before our eyes the conception, birth, and growth of Princeton University. Here are found the atmosphere, the environment, the needs for a college in Colonial days, the statement of its end and object, and the lines along which it was to be developed. In the charter itself reference is had to the fundamental concession made to the inhabitants of New Jersey by that memorable grant in 1664 by Lord Berkeley and Sir George Carteret, adopted and reaffirmed, after many vicissitudes, in 1746, as the standards and policy of the Colonial college.

On October 26, 1746, during the Governorship of John Hamilton, the first royal charter was granted for the College of New Jersey. A minute of this grant appears on the provincial records now in the office of the Secretary of State at Trenton. The original charter has been utterly lost; there is not even a copy in existence. In the issue of the Penn. Journal of August 13 and 27, and of September 10, 1747, and of the Pennsylvania Gazette of August 13 and 27 of the same year, appeared abstracts of this charter which closely resemble the existing royal charter. Why

the first disappeared and, within less than two years after the first, why the second was granted, without reference to the first, is a mystery that has not been thoroughly explained.

In an article in the Princeton Alumni Weekly of March 11, 1905, there is published an interesting letter, written probably between 1749 and 1750, presumably by a trustee of the college. In this letter the writer states that there was great opposition to the granting of a royal charter for the college; that influence was used with Governor Morris to prevent its being granted, but that after the death of Governor Morris the first charter was granted by Governor Hamilton. Even after the first charter was granted the opposition continued and threats were made of testing its validity in a court of Chancery. These prevented its effectual use and led to the application for the second and existing charter from George II., granted September 14, 1748, to the "Governor and Commander-in-Chief of the Province," to seven men entitled "Esquires," to three men mentioned and entitled "Gentlemen," and to twelve men mentioned and entitled "Ministers of the Gospel," to be "Trustees of said College of New Jersey."

The charter contains a preamble with two recitals, the royal approval and the grant proper. These will each be treated separately.

The first recital sets forth the need of educational facilities and the desire of the petitioners for the establishment of a college. Its language is so clear, its desires so high, and its point of view so sound that its words should be quoted exactly. They are as follows:

Whereas sundry of our loving subjects, well-disposed and public-spirited persons, have lately, by their humble petition, presented to our trusty and well-beloved Jonathan Belcher, Esquire, Governor and Commander in Chief of our province of New Jersey, in America, represented the great necessity of coming into some method for encouraging and promoting a learned education of our youth in New Jersey, and have expressed their earnest desire that a college may be erected in our said province of New Jersey, in America, for the benefit of the inhabitants of the said province and others, wherein youth may be instructed in the learned languages, and in the liberal arts and sciences. \* \* \*

The keynote of the petitioners' desire as expressed is for a learned education of youth, and the means pointed out to obtain this result is a college. The college was not intended as a local institution; it was to be for the benefit of "the inhabitants of this province and others." The definition of the aim of a college as the

place "wherein youth may be instructed in the learned languages and in the liberal arts and sciences," contains almost every essential that we desire to-day.

The second recital refers to the very remarkable grant of liberties made by John, Lord Berkeley, Baron Stratton, one of his majesty's Privy Council, and Sir George Carteret, of Saltrum, in the county of Devon, Knight, Vice-Chamberlain of His Majesty's household; Lords Proprietors of Nova Caesarea. It is as follows:

And whereas by the fundamental concessions made at the first settlement of New Jersey by the Lord Berkeley, and Sir George Carteret, then proprietors thereof, and granted under their hands and the seal of the said province, bearing date the tenth day of February, in the year of our Lord one thousand six hundred and sixty-four, it was, among other things, conceded and agreed, that no freeman, within the said province of New Jersey, should at any time be molested, punished, disquieted, or called in question, for any difference in opinion or practice in matters of religious concernment, who do not actually disturb the civil peace of the said province; but that all and every such person or persons might, from time to time, and at all times thereafter, freely and fully have and enjoy his and their judgments and consciences, in matters of religion throughout the said province, they behaving themselves peaceably and quietly and not using this liberty to licentiousness, nor to the civil injury or outward disturbance of others, as by the said concessions on record in the secretary's office of New Jersey, at Perth Amboy, in lib, 3, folio 66, etc., may appear.

This document granted to the freemen of New Jersey almost the liberties that our race has struggled for and by fighting attained.

The province of New Jersey was given by Charles II. absolutely to his brother the Duke of York, afterward James II. The Duke of York sold the province of New Jersey to the Lords Proprietors for a valuable consideration and conveyed it to them by a proper grant. The poor Lords Proprietors paid dearly for their dependence on the grant of the Duke of York. They entered into possession, spent large sums of money to exploit their province, and attracted colonists to settle there, by making known the advantages of the land and the privileges and liberties guaranteed to all. Both Charles II. and James II. did all in their power to destroy the charters of the American colonies and subvert their liberties. How James II. repudiated the grant made by him as the Duke of York, and the attempts of the crown to ignore the terms of the concessions of settlement and impose new conditions, is part of the history of the State of New Jersey.

It is significant that the second recital of the charter of the

college does not refer to the rules of Governor Andrus or Lord Cornbury, but to the Berkeley and Carteret grant of liberties, as the type of civil and religious freedom.

In 1664, when Berkeley and Carteret made their grant to the freemen of New Jersey, Charles II. was in the fourth year of his real reign. In Scotland liberty of worship was proscribed, and martyrs by their death were testifying to their faith. In France Louis XIV. was, step by step, abrogating the rights guaranteed by the Edict of Nantes and stamping out liberty in all its phases. In England non-conformity was being suppressed and Roman Catholicism was still legally proscribed. In Spain, Portugal and the States of the church, the penalty of freedom was death. In Massachusetts Quakers and Papists were outcasts and witches were being burned. In Virginia the Church of England was the State church, created by law.

Thus in both the first and last royal charter, the precious privileges of the freemen of New Jersey were recited, approved and reaffirmed.

The charter contains a royal approval of the facts recited and of the petitioners' insistent desire for liberty of conscience, as the corner-stone of the college charter, as follows:

Wherefore and for that the petitioners have also expressed their earnest desire that those of every religious denomination may have free and equal liberty and advantages of education in the said college, any different sentiments in religion notwithstanding. We being willing to grant the reasonable requests and prayers of all our loving subjects, and to promote a liberal and learned education among them, know ye, therefore, etc.

The grant of the college follows, reciting that the best means of education be established for the benefit and advantage of the inhabitants of the province and others; it ordains that a college be erected for the education of youth in the learned languages and in the liberal arts and sciences, incorporates the institution under the legal title of "The Trustees of the College of New Jersey," and names the trustees.

The fear of Stewart succession ever before the house of Hanover, especially after the rising of 1745, and the need of watchfulness even in far-away America, are seen in the elaborate requirements for the oath to be taken by the trustees at their first meeting, before proceeding to any business, and from all subsequent trustees, before entering office. The oaths required by the charter were three in number. First, the oath appointed to be

taken by an act passed in the first year of the reign of the late King George I., entitled "An act for the further security of his majesty's person and government and the succession of the crown in the hands of the late Princess Sophia, being protestants, and for extinguishing the hopes of the pretended Prince of Wales and his open and secret abettors." Secondly, "they must make and subscribe the declaration mentioned in an act of Parliament made in the twenty-fifth year of the reign of King Charles II., entitled 'An act for preventing dangers which may happen from Popish recruits.'" Third, an oath for faithfully executing the office or trust required in them.

These oaths were required to be administered to them by three of his majesty's justices of the peace; one justice would not seem to satisfy the rigorous, complicated requirements. After the Declaration of Independence these oaths were modified by statute to conform to changed conditions.

The powers and privileges contained in the charter were very broad and very modern in idea and in scope. They include everything necessary for a university of the twentieth century.

The only limitations upon the powers granted are as to the amount of property to be held, the requirements of the residence of twelve of the trustees and a restriction limiting the power of making rules and regulations for the government of the college.

The first limitation prohibits the holding of property over the annual value of £2,000. The second requires twelve of the twenty-three trustees to be residents of New Jersey. The third forbids the trustees from passing laws repugnant to the laws and statutes of the realm of Great Britain or of the province of New Jersey, and prevents them from "excluding any person of any religious denomination whatsoever from full and equal liberty and advantage of education or from any of the liberties, privileges or immunities of said college on account of his or their being of a religious profession different from said trustees of said college."

The foregoing is the existing royal charter of the College of New Jersey. It granted freedom of belief to all, whether residing in the province or elsewhere, who desired an education in the learned languages and in the liberal arts and sciences; it prohibited discrimination against religious beliefs of its students and it granted the rights and powers of any university or college of Great Britain. By the charter religion is taken for granted; no



tests of entrance, enjoyment, or teaching were required. Of the twenty-three original trustees twelve were ministers of religion; their denomination of sect is not mentioned. No requirement was made by the charter that any ministers of religion of any denomination were required to be represented in the board of trustees.

The royal charter of Princeton is a masterpiece of sanity, a sample of what should be; it is a dignified expression of high aims, and a grant of wide powers; it is a shining example, found in the past, of modernity in its best phase; in it is found a pleasing contrast with many charters granted in Colonial times that have a narrow grasp and a contracted vision, invoking as an assistance clerical aid or sectarian dependence.

The attorney-general of the province of New Jersey gave his approval of the charter, as is shown by his certificate appended at the end of the charter. His certificate is in quaint words, and reads as follows: "I have perused and considered the written charter of incorporation and find nothing contained therein inconsistent with his majesty's interest or the honor of the crown."

Then, with due formalities, Governor Belcher gave his signature to the charter, ordered the great seal of the province to be affixed, and the College of New Jersey was legally born.

It is pleasant to know that in his lifetime the Governor found the wish expressed in the letter to his cousin, William Belcher, realized. His official connection with the college, the testimony of contemporaries, and the crowning expression of his wish that the college at Princeton, which he had helped to erect and saw built, should be called "Nassau Hall" in honor of William III. was fulfilled. To Jonathan Belcher, an Isaiah, seeing evil yet pointing to a remedy, do we owe in a large measure the plan of Princeton University, its aims, and its settlement in Princeton, with its great building, the largest in the colony, named Nassau Hall. Well might Jonathan Belcher die satisfied with his life work. In 1747 he saw no chance for New Jersey save in education; before he died, his work was accomplished.

## The Balanced Curriculum

Every educational institution must map out its work with its main purpose clearly in view. The professional, technical and trade school, and, in the main, the public school, aim directly and immediately to fit students quickly for gainful pursuits. Hence, they must teach chiefly, and in large part superficially, the application of established principles and processes, by methods through which their pupils may soonest obtain the desired result. Their aim is frankly utilitarian and any broader and deeper result is more or less incidental.

The purpose of the true university is broader. Primarily it aims to train the student in the efficient use of his own faculties more than to supply special information in a narrow field; to lead the mind to take a view of the relations of human knowledge to human life, from a higher standpoint than training in some few special processes can provide.

Such a basis, of course, affords the best possible foundation for subsequent specialization; since, other things being equal, he is the best man who has the broadest knowledge of the principles with which he must deal, and whose powers overlap the technique of his daily business. It seems necessary to point out this distinction, because the true character of distinctive university training has been largely obscured through the mingling of technical and university courses at many of our largest institutions.

Fifty years ago the courses leading to the B. A. degree were narrow, but definite. Of late years there has been a great diversity of methods, in university education proper, accompanied by much confusion and doubtful experiment. In some of the attempts at breadth and elasticity there has been such a loss of definiteness that the significance of this historical degree has been greatly impaired; and, in the opinion of many, the partial or total abandonment of prescribed courses has led to results almost grotesque. From the mass of experiment and compromise have emerged two systems which are logical and comprehensible—the free elective, which has received its most notable and complete illustration at

Harvard, and the balanced elective, which is the basis of the curriculum at Princeton.

The free elective system (as its name implies) is based upon the theory that the business of the college is to provide courses of instruction; that of the student to select and profit by them. The chief exponent of this system frankly states that "the entering freshman best knows what he ought to study." It is claimed that absolute freedom of choice develops individuality to an extent impossible by any other method, and it must be admitted that for the class of men who hunger for knowledge, and who have ability, determination and a distinct intellectual bias, the system has great and unique advantages. It has resulted that in the wealth and variety of its courses, Harvard College has surpassed any other institution in America. As applied to the average of a mass of students, the system seems a practical assertion that the greatest mental development follows the line of least resistance, which is hardly a tenable position as to either the moral or physical world. Its advocates, however, would probably hesitate to enunciate this as a principle.

The opponents of the free elective scheme assert that to the average man, who has no distinct bias, the mere number of courses is confusing, while to that large class who really do not want to study anything (if they can help it), the temptation to choose courses productive of little besides leisure is irresistible. President Schurman, of Cornell, expressed this objection in saying: "Offering courses of instruction is not educating students, and the drill of the old system is often regretted even by the advocates of the new." Dean West said last year, to a Princeton gathering: "Princeton declines to turn over the direction of her curriculum to her least educated men—the entering freshmen. The college that does not know better than the freshman what he ought to study does not know enough to be a college."

The balanced curriculum at Princeton was introduced by the present administration in 1903, in the words of President Wilson, "to present for the use of the student an organic body of studies, conceived according to a definite and consistent system, and directed toward a single comprehensive aim, namely, the discipline and development of the mind."

Elementary and fundamental subjects, prescribed for freshmen and sophomores, are made instruments of mental drill, and provide

adequate preparation for the more specialized courses of the last two years. Each candidate for either of the three bachelors' degrees is required to take English, Latin or Greek, one modern language, mathematics, physics, logic and psychology. Of this list, the subjects for each year are definitely prescribed, but a sophomore may elect further courses in mathematics, languages, chemistry or history, chosen in accordance with his general view of his probable junior courses.

It will be noted not only that this is a flat contradiction of the basis of the free elective system, but that the subjects selected lie at the foundation of literature and science, and are in themselves both disciplinary and stimulating. Here, then, is the basis of the balanced curriculum—first, breadth of foundation; second, thorough mental development.

In the third, or junior year, the student is called upon to elect his courses from among those provided in the following fashion: The upper class courses are grouped in four divisions and subdivided into eleven departments, as follows:

First—Division of philosophy, containing the departments of (a) philosophy, (b) history, politics and economics.

Second—Division of art and archeology.

Third—Division of language and literature, departments of (a) English, (b) classics, (c) modern languages.

Fourth—Division of mathematics and science, departments of (a) mathematics, (b) physics, (c) chemistry, (d) geology, (e) biology.

From the above the electing junior must choose five courses, two in some one department, one in the same division, one in a different division and one anywhere he pleases. Thus he may elect either three or four courses in one division (but not five), or he may take three in one division and two in one department of another division, giving additional elasticity to his senior course elections; or he may take three courses in his main division and scatter his other two. But he thoroughly understands that he cannot take courses in senior year which are not naturally sequent to his junior work.

At this point the balanced elective system is fully apparent as a well-matured plan for ensuring drill, breadth and coherence and a profitable use of the student's time with the least possible sacrifice of individuality and elasticity. Here again will be noted

the positive stand against any system which renders possible the election of courses so non-sequent as to make a plan of educational anarchy, or which sacrifices all else to the conserving of individualism, ignoring that large proportion of students who are not vividly conscious of any individual bent worth conserving. Under the balanced curriculum he picks from schemes of related subjects, previously systematized by the university; so that he specializes in junior year in either three or four courses, but with a counterpoise in either one or two courses which diverge from his main branch. He cannot select five miscellaneous and unrelated courses, nor five courses which will constitute absolute specialization.

The trend of the plan thus far is from general to special—from the fundamentals prescribed for the freshmen, through the limited electives permitted to the sophomores, to the guided electives of junior year. The freedom is greater to the senior, upon whom there is no restriction except that he must take all the studies of some one department, and that his selections must be warranted by his junior year work. Seniors take five courses, and as no department offers more than three at one time, the other two may be in or out of the division in which the main department lies.

These details are necessary to an understanding of Princeton's definite and individual position upon this basic problem. Recognizing that the stereotyped courses of the past are obsolete, she has flatly refused to swing from the extreme of too rigid law to that of no law at all. Starting from the premises that the province of the true university, as distinct from the technical school, is the discipline of the mind and training of the faculties, as well as to lay the foundation of a broad culture, she demands that the work of her younger students shall be formative as well as informational. She assumes, frankly enough, that freshmen and sophomores are too immature for any but a very restricted elective system. Hence these studies are not only arranged on a comprehensive basis, but a large place is given to those branches the teaching of which has attained the greatest exactness and accuracy through long experience; namely, mathematics and the classics.

Whether the plan could not profitably give more freedom to some classes of students—the classes which would find great ad-

vantages in a free elective system—is fairly open to discussion. Such a distinction is made in the English universities by separating the candidates for “pass” degrees from the candidates for “honors”—the latter receiving much more of privilege and freedom than the former.

With the remodeling of study courses has come a modification in the meaning of degrees awarded in the direction of greater definiteness.

#### PRINCETON DEGREES.

Princeton has never been an institution where the degree of doctor of philosophy was slightly confused with doctor of veterinary surgery, but it was felt that her old degree of B. S. was a misnomer when given to men who took practically B. A. courses, excepting Greek. Neither was there any idea of ceasing to require Greek for the B. A. degree. President Wilson says: “We were assured by experience that students drilled in the full classical training came to us better prepared for success in college tasks than those who had taken only Latin and substituted a modern language for Greek; and we were clear in our judgment that the old historical degree of bachelor of arts—the only degree that ever has been stamped with something like definite significance—ought not to be wrested to strange meanings, to the obliteration of all definition in the labels of graduation.”

Hence the Greek requirement for the B. A. degree was retained, while for those who pursued the humanistic courses without Greek, the degree of Bachelor of Letters was offered. Candidates for this degree pursue for two years practically the same course as the B. S. men. They are both students who do not offer Greek. It is in junior year that the paths diverge—the one to literature, the other to science.

The B. S. degree is offered for upper class courses in pure rather than applied science. That is, the courses aim to give the students a thorough knowledge of scientific theories and principles rather than to train them in a few specialized processes.

This is based on the ground that a broad foundation is the best basis for subsequent specialization, and that all applied science is the offspring of pure science.

It is the aim rather to point out the distinctive features of the Princeton curriculum than to give anything like a full account of it, which, of course, would be impossible here. That its basis is

sound and comprehensive, and its details thoroughly harmonized by men who understand their business, is not to be doubted. That a schedule of studies, however, can, by itself, accomplish the results at which the university aims, is not the view which the authorities take. They have recognized that sympathetic contact between teacher and pupil is a force for which no equivalent exists, and by the introduction of the preceptorial system this need has been met and the balanced curriculum vastly increased in efficiency.

But they have turned resolutely away from what they feel to be the incoherence and *laissez faire* spirit of the free elective system for a reason which is thus tersely and forcibly stated (curiously enough) in the latest catalogue of the most advanced exemplar of that system.

“It is believed that any plan of study deliberately made and adhered to, is more profitable than studies chosen from year to year without plan, under the influence of temporary preferences.” (Harvard Catalogue, 1905, p. 474.)

## The Preceptorial System

The rapid growth of our larger colleges and universities, though in some respects a subject for congratulation, has brought with it problems which have been sources of perplexity.

Numerical increase has been so sudden that the mere question of housing the students has presented great difficulties. Where college facilities have been insufficient, the need of depending upon private dormitories has proved troublesome, since in some cases serious breaches of discipline, comparative inefficiency in college work and demoralizing luxury and display have particularly marked the occupants of such buildings.

The financial problem has become more serious, for as no student pays a tuition fee equal to the cost of his education, membership has outgrown endowment, and each increase in numbers has swelled the annual deficit or lowered the level of teachers' salaries, or both.

The most serious disadvantage, however, of overgrowth has been the loss of intimate contact between student and instructor. Recitations and lectures, with their formal tests and exercises, cannot provide this, and hence numbers tend to disintegration at a most vital point in college life; so that at some of the very large universities the mass of students prevents any personal relation between pupil and teacher. A student at one of our oldest universities being asked the name of a certain professor, replied: "Isn't it enough that I must listen to him without bothering about his name?"

As long as the relation of teacher and learner has existed, the direct impact of mind upon mind, imparting, correcting and, above all, stimulating to effort, has been recognized as the ideal method. A multitude of courses, large student rolls, large buildings large classrooms, even large endowment, cannot bring real results if there is no direct appeal of the student's need to the instructor's interest and sympathy.

It must also be borne in mind that the instruction of a heterogeneous student body in large detachments involves a loss



other than that of personal influence. A lowering of academic standards is necessary unless recitations and lectures be supplemented by some scheme which will more directly reach the individual. A professor lecturing to a class of 200 must bring the treatment of his subject below the mental grasp of the average of his hearers or the lower half will find him talking over their heads. Consequently the subject must be treated primarily with the popular aim of creating interest rather than with the academic purpose of presenting truth.

The speed of a large fleet is that of its slowest vessels, and a mean speed within the power of the slower will not develop the power of the faster. For ships and speed, read students and mental attainment, and it is evident that if the classes be divided into small homogeneous groups, and the capacity of each group developed, the educational gain will be important. The adoption of the balanced curriculum at Princeton was the first step in this direction. The preceptorial system is the second.

It was a realization of this growing problem which some years ago induced the more progressive of the Princeton faculty to cast around for a remedy. The undergraduate body was increasing, and the decadence of that vital personal relation, which James McCosh had introduced and done much to promote, was becoming noticeable. No American university had grappled with the problem, but about 1870, Jowett, master of Balliol College, Oxford, had met it by the efficient reform of the ancient Oxonian system of personal tutors.

Under Jowett's inspiration, Balliol insisted that every student should spend an informal hour each week with a professor, instructor or tutor, who should make a study of his pupil's individual points of strength and weakness, advising him in all his academic life as a friend rather than as a pedagogue; act as his advocate (but never as his judge) in faculty meetings, and so far as possible exercise an intimate personal influence. Space will not permit further detail, but it will suffice to say that Jowett's own experiment, beginning with one small group of eight students, extended in one year throughout Balliol; in three years Balliol men were taking everything in the way of honors that Oxford offered, and the system was made general throughout the university.

In the summer of 1902, Professor Andrew F. West, dean of the Graduate School at Princeton, who, in accordance with the

desire of President Wilson, had spent two months at Oxford studying the tutorial system, returned to Princeton with the conviction that a similar plan if introduced there would solve the vexed problem. Princeton, by its traditions and surroundings, offered the most promising field for such a system, and it was evident that unless something should be done the inevitable increase in numbers would be accompanied by a progressive decline in efficiency.

Under the old plan, one instructor to twelve or fifteen students has been deemed sufficient. Although the entire faculty would be used as preceptors, the extra work would necessitate one instructor to eight or nine students, thus entailing a large addition to the salary list. Through the generosity of some of the alumni, the necessary expense was partially provided for, and a plan was adopted which it is hoped will raise the balance needed and place the system on a complete financial basis.

The selection of fifty additional instructors to fill the preceptorships was a most arduous undertaking. While, as above stated, all the faculty were to share in the work, the duties of these new instructors were to be chiefly preceptorial, and hence it was necessary to find men who not only possessed the requisite academic qualifications but who were especially fitted to impress and influence young men. So well was this accomplished, that the president of a large neighboring university recently remarked "That it was Princeton's good fortune that just at this time no other institution was introducing the same system, for such a collection of young preceptors as she had just secured could not be duplicated in America."

The preceptorial system in its working details differs somewhat in the first two years, and in the two upper class years; each freshman and sophomore meets, for an hour each week, a preceptor in each of his main studies. The preceptor's duty is to diagnose individual difficulties and to prescribe the proper remedies. The meeting is in the room of the preceptor, and he may take his students singly or in small groups, not exceeding four or five men of like training, aptitudes and requirements. His part is, in the words of President Wilson, "By every serviceable method to give them counsel, guidance and stimulation in their work."

It has been asked whether the preceptorial system does not merely amount to an improved scheme of "coaching." The

answer is that it is not coaching at all, but differs from it fundamentally, both in purpose and method. The object of coaching is to prepare the student to pass examinations or to recite a given series of lessons. It is the administration of pre-digested intellectual food to indisposed or feeble mental digestions, usually with the idea of keeping the patient academically alive. It is chiefly quantitative in purpose and generally temporary in effect.

The preceptor's work, on the other hand, aims not at quantity, but at quality; he does not even take his pupil over the same ground as the classroom instructor; he neither marks nor aims at marks. His purpose is permanent and not temporary. His effort is not to condone indolence, nor to veneer stupidity, but to stimulate effort and develop power; to encourage excellence, prune excrescences and straighten crookedness. He makes no attempt to do his man's work for him, but strengthens him to do it for himself.

It has been said that the "free elective" system assumes that the greatest development lies along the line of least resistance. The essential basis of the preceptorial system as applied at Princeton is that development best results from overcoming difficulties by sustained and wisely directed effort. Thus, it rests upon the same basis as Princeton's balanced curriculum, which it rounds out and completes.

So much for the general basis. In practise, the heaviest, because the dullest, work comes in freshman year. Then must be corrected the weakness in fundamentals—in languages, a vocabulary and a knowledge of construction must be acquired—in mathematics, a familiarity with principles and working methods. In English the student reads for his preceptor each month certain standard works—history, essays, poetry, fiction; and a strong effort is made to awaken a good reading taste, which in a surprisingly large number of students is almost dormant. Here is laid the basis of a real culture, which a great Oxford professor has defined as "an acquaintance with the best that has been thought and said in the world." By sophomore year the pupil will be guided to the literary side of his classical studies; in English reading, the bent of his mind will be allowed to guide his choice of books, and the endeavor will be made to strengthen his mathematical perceptions. But the flexibility of the system which is

limited only by the number of groups, permits easily that a bright freshman group may be doing more really advanced work in some lines than a dull group of sophomores. The elasticity with which this feature supplements the stated curriculum is obvious.

Thus far will be noted an important departure from the Oxford model, in that the students have several tutors in as many studies, instead of one who covers all, and it has been asked why this should be, and whether the purely intellectual gain is not more than offset by a loss in concentration of moral influence. In reply, it must be said that the reasons for this departure lie chiefly in the inferiority of American secondary education. Very few American academies give the thorough and broad foundation in classics, mathematics and English which marks the work of the best English schools. Coaching will always enable a certain number to pass the entrance test, who must drop out unless their deficiencies are promptly remedied; and as it results that, in spite of more rigid entrance examinations, an American freshman possesses a greater wealth of heterogeneous ignorance than his English brother, the system must meet this condition. With longer experience and some adaptations now under consideration, Princeton's system may be expected to approach more closely to the Oxford practise. For the present, the existing plan seems wisest because most closely adapted to American conditions.

In junior and senior years, however, the diversity of preceptors will not be necessary. The bulk of each man's work now lies in one of the eleven departments into which the curriculum is divided and the preceptor is chosen from that department. The greater maturity of the students and homogeneity of the groups render the work less exacting in its detail and the instructor's influence more sweeping in its scope. Then the relation is even less formal and the preceptor occupies more of that elder brother position which is most desirable. The students here should become reading men in the comradeship of their preceptors. President Wilson said in June last:

"Such reading, so free from artificial trammels, and done in constant conference with helpful scholars, ought to impart to study a new reality, ought to give college men a sense of having been emancipated from school and mere tutelage, and given the responsibilities as well as the opportunities of maturity. They are

challenged to read, to look about them in great subjects, and discover the world of thought. No doubt more work will be done under the new stimulus than is done now, but it will not, if properly directed, be burdensome, dull, a task, a matter of reluctance, as too much college work is now. It is really a pleasure to use your mind, if you have one, and many a man who never dreams what fun it is to have ideas and to explore the world of thought, may be expected, in his intercourse with his preceptors, to find learning a rare form of enjoyment, the use of his faculties a new indulgence. He may even discover his soul and find its spiritual relations to the world of men and affairs."

As to results, it is early as yet to speak broadly, but it is the testimony of instructors that even now the recitations are decidedly better than the average of the last four years. Mr. Bingham (Yale '98), a preceptor in economics at Princeton, thus spoke of one term's results at the meeting of the American Historical Association at Baltimore in December last:

"The monologue of the lecturer may be amusing, but it can never become a real conversation. However, this is obtainable when there are gathered together informally four or five young men who have all been reading about the same things. That is what happens at the small weekly conference in the preceptor's study. The discussion is about the reading; it is free and informal. Every one has to talk, and before he knows it, he 'gets the habit'—the habit of talking about intellectual matters. A discussion begun in the preceptor's study is continued at the club. A topic which was before an unspeakable nuisance becomes a matter of live interest; there is a new object in reading. Almost every one likes to be able to talk about the subjects his friends are discussing. The result is that the conversation around the club tables in Princeton is actually undergoing a marked change in its character, and that, while no one pretends that the reading is light or easy, very few do not find it interesting and worth while."

The plan is not an experiment, but a modern application of a long-established principle. In so far as any of its details are experimental, they result from new conditions which have largely come in evidence in recent years. The purpose goes deeper than proficiency in any one branch or group of studies. It looks to the establishment of correct mental processes, ready use of the

faculties, the creation of efficiency and the upbuilding of character. That such will be—is becoming—its result, is the confident opinion of those who are watching it most jealously. The student body is heartily co-operating; even those who have not the broader view feel that it is giving distinction to Princeton and that they must aid in its success out of loyalty. No recent departure in education has awakened more interest or caused more discussion in educational circles. It is not too much to say that the American world of education has its eyes on this new Princeton system. And Princeton men everywhere are rejoicing that their Alma Mater has been the first to successfully grapple with the problem, which until now has baffled every large university in America.

## The Honor System

"I pledge my honor as a gentleman that I have neither given nor received assistance in this examination." (Princeton examination pledge.)

College morality has ever been a queer, quirky thing, evolved from within, not from without; often whimsical and inconsistent, different from other morality, tolerant of what others condemn, but once evolved, immutable as the hills. "Often tolerant of what others condemn." The least informed need not be told of how undergratuate sentiment everywhere has winked at surreptitious cheating in examination (easy to do and difficult to detect), and how everywhere it has failed to censure the cheaters, save only in the contest for honors.

With that exception, too often has the attitude of the student and instructor been hostile and the thought of the former, "if they are watching for cheating; they are expecting it; let them catch us if they can." In the contest for honors the offender has been visited by the students with the ostracism meted out to cheaters at play. Student morality has generally gone thus far, but no farther. Princeton men point out that the system evolved from within her walls has these thirteen years gone to its logical conclusion, and by the simple expedient of banishing the professors from the examination room and substituting the honor pledge of the student body, banished cheating from her halls.

There is no cheating at Princeton. The freshman, no matter what may have been his early training, is immediately brought up hard and fast against student sentiment which threatens a punishment so swift and condign that to be perfectly honest becomes second nature to him. Few other colleges in all the country, save the University of Virginia, can show the like.

The system, in brief, is simply this: At the opening of an examination, the professor distributes the printed question papers, waits for a few moments to interpret them, and then leaves the hall. As the students finish their papers and hand them in they write these words at the bottom: "I pledge my honor as a gentle-

man that during this examination I have neither given nor received assistance." Woe to a student if he be detected by a fellow-student in cheating! Before the sun sets, caught in his lie, he finds himself facing the most exacting and most searching tribunal a student can ever meet—the committee of his fellows.

The president of each class and two additional upper classmen (elected by the students) compose it. No dodge or evasion succeeds with the judges; they are students themselves, loved and respected by all, but intensely jealous of the student honor. They are just men and hear fairly before they determine—then follows a judgment swift and sure. Sometimes it is acquittal, but, as a charge is seldom made unless the proofs are clear, the verdict is usually "guilty." Under the constitution the committee transmits the name and findings to the dean of the university. One adjudged guilty is allowed twenty-four hours within which to withdraw voluntarily or appeal to the faculty. In the absence of withdrawal or appeal, expulsion follows as a matter of course. Little can be expected from an appeal, as the committee never takes positive action unless the proof is absolutely clear. No one outside of the accused, the committee and the witnesses is present at the hearing, and strictest measures are now taken by the committee and the faculty to prevent charges of cheating from becoming public through them. As might be expected, the offenders do not aid in their dissemination. Almost invariably the accused waives his appeal and leaves "to go to work," or "because of sickness in the family." The committee discloses its proceedings only to the dean. In the absence of an appeal, the dean withholds the names even from the faculty. For the past three years there has been no appeal.

The foregoing, perhaps, suggests a contradiction to the statement that there is no cheating at Princeton. In an undergraduate population of about fourteen hundred there are perhaps two cases a year, and those almost invariably occur in the freshman class. This is not strange, for it takes time for all newcomers to understand thoroughly that fine flower of college morality—the honor system. In the interest of fair play, the utmost care is taken to immediately acquaint the freshman with what is required and the penalty for dishonor. Before the first examinations they are addressed by the upper classmen of the committee. Usually a varsity football man is among the number, and few freshmen turn



a deaf ear. Leaflets explanatory of the system are distributed, and the freshmen are orally told of what is expected of them and of what they may expect in case of transgression.

It will be observed that under any system whereby the students guarantee the examination, there must be on the part of the student body a recognized duty of reporting instances of cheating which may come before their notice. The following is taken verbatim from the leaflet distributed to the freshmen :

“It is the duty of every man, regardless of any personal feeling which he may have in the matter, to see that any offense which may come under his notice is investigated. In order to do this, he must consult the committee in charge, and the man who fails in this is as truly an offender against the honor system as the man who, after pleading his word of honor as a gentleman, deliberately breaks it.”

The injunction contained in the foregoing is scrupulously regarded. As one youth put it, “Even if I wanted to cheat, I should be afraid to, for there are not two but 152 pairs of eyes watching me.” Hence, practically speaking, there is no cheating in examinations so guarded by an awakened public opinion.

Of such is the way of Princeton—treasured beyond all other things in the hearts of her sons. At other colleges where they have not the system, it is often viewed with doubts and sneers. Having risked it not, they condemn it. It is not true that “our doubts are traitors and make us lose the good we oft might win by fearing to attempt?” The system can only be possible where there is both solidarity and coherence of student sentiment. In other places less isolated in location, less solid in sentiment, they may, perhaps, be not yet ready for so great a thing—but in Princeton, shut off in the hills; from her beginning rooted in the traditions of her country’s making, with her solid pull-together sentiment—it has come to pass.

It has been said that the term “honor system” is a misnomer, since the students, if not watched by instructors, are yet watched by their fellow-students. It is true that the system does not assume a sense of honor that can be implicitly trusted in every individual, and that public opinion and observation are invoked, as in the larger world, to protect the college community against infractions of college morality. It is the difference between going in and out among your neighbors with your good character taken for

granted, and being shadowed by the detective bureau on the assumption that you are a pickpocket. Further, the faculty at Princeton has found that a healthy public sentiment is not only the best guardian of honesty in examinations, but the appeal to it has proved in the highest degree a stimulus to the sense of personal honor. And now as the sentiment has become more firmly rooted, many a student is allowed to take his examination alone—examinations for single conditions or which are made necessary by unavoidable absence—unguarded by aught but his naked pledge of honor.

It is also a mistake to assume that it is fear which keeps most students honest in this respect. In the great majority it is more pride; pride in the trust reposed; in the reputation of the student body; in the fame of Princeton: and, briefly, it is not open to discussion that the former system and sentiment tended, and do tend wherever they now exist, to moral laxity, while the new makes for moral fiber and strength of character.

The honor system will exist and succeed at Princeton as long as the faculty and trustees let it alone. This is the judgment of the keenest observers among the instructors. The initial proposal came from the students, and for thirteen years they have worked over and perfected it, educating successive undergraduate generations in it, until it comprises the most strictly observed set of laws and customs now in force at that institution. The obligation involved is viewed in its broadest sense. Whether a student technically violates his pledge (which, on its face, only extends over the time occupied by the examination) or invades it by a dishonest knowledge of the paper before he goes in, the penalty is the same. The question is, "Did you cheat?" not "Did you technically violate your pledge?" There is often a history in words, and a moral epoch was marked at Princeton when dishonesty in examinations ceased to be known as "cribbing" or "shenanigagging" and was called "cheating." Some day the great world may find less neutral names for "commissions," "rake-offs" or even "haute finance."

The success of the honor system has opened new possibilities at Princeton in the way of student self-government. It is sensibly claimed that if the student body could solve this problem, elsewhere so perplexing and so full of inherent difficulties, it may profitably be used in other directions. With this end in view, a further step has been made this year by the formation of a club

of twenty influential seniors, who act as a kind of student senate, consulting with and consulted by the faculty in matters affecting undergraduate government. They represent student opinion and student rights in the scheme of government. President Wilson speaks most warmly of the aid already given by this group, which includes many of the scholastic, religious and athletic leaders.

One very notable and important reform is to be largely credited to this club—that is, the establishment, this winter, of a vastly improved system for the freshman eating clubs. With further experience this experiment will no doubt be broadened and a large measure of student self-government added to the disciplinary and educational influences of Princeton.

Among these are already three which give her a high distinction among all institutions of her class—those institutions at which “The power of thought may be cultivated and the inner and higher life of man maintained.” They are the balanced curriculum, the preceptorial system and the honor system. The last is found in no other university north of the Potomac; the others nowhere in America. The combination of the three is showing such results—the student standards, ethical, academic and civic have advanced so rapidly under their influence as to make Princeton men feel, with some reason, that their alma mater is to-day doing more for the average undergraduate than any other college or university in America.

## The Graduate School

All the colonial colleges of America were founded for reasons similar to that set forth in the charter of Princeton: "that youth may be instructed in the learned languages and in the liberal arts and sciences." The scope was broad, but the actual realization narrow. The classics, some mathematics, and philosophy were the subjects chiefly taught. The course of study was based upon the undergraduate teaching, not at Oxford, but Cambridge, and the one degree given at graduation was that of bachelor of arts.

The possession of this degree was proof that the holder knew the classics and was more or less conversant with the rules of rhetoric and logic, and had learned something of mathematics and natural philosophy. In those days the only learned professions were the ministry and the law, each of which required from its candidates a liberal education. The course of study would seem dry and uninteresting compared with the wealth of subjects at the student's disposal at this time, but the results of such an education were striking. Washington, Madison, Hamilton, Elsworth, Adams, and many others, founders of the nation, were educated along strictly classical lines and were taught little else.

This narrow but definite curriculum, expanding slightly as time went on, lingered until about the close of the Civil War, although at Harvard, in 1721, a professorship of divinity was established, and in 1772, a professorship of medicine, while among the other colleges the tendency to broaden the curriculum was sporadically shown. In the early days there were no professional or technical schools; ministers, lawyers and doctors took pupils as students and taught them the secrets of their profession; in the surveyor's office and the shops the engineers were educated. To the successful teacher more pupils applied than he could receive. There was no such thing as a technical degree for proficiency in trade or profession.

It is not until well into the nineteenth century that we find professional and technical schools springing up all over the country and awarding new degrees. Schools of law, theology, medi-

cine, engineering, dentistry, chemistry, mechanics multiplied with every decade. Many of the older colleges, especially if they were situated in a large city, either invited the founding of professional and technical schools, or the independent professional and technical schools attached themselves to the older institutions.

Our American idea of a university seemed then to be a place where any degree could be obtained after a more or less extended study of such differing subjects as art, science, veterinary, and dentistry; the greater the variety of degrees granted the greater seemed the honor attained by the university. In the latter part of the nineteenth century this combination of non-correlated institutions under a central control became particularly apparent. We find that upon the American college, based on the purely English model of Cambridge University, was grafted the Americanized idea of a foreign university.

During the first half of the nineteenth century a few students took pilgrimages for purposes of study to some one of the colleges where there was some eminent professor who could and would teach something of his specialty to a graduate student. This was true in the case of Professor Joseph Henry at Princeton. Students came there to learn physics from an acknowledged master. These instances, however, were not common. When the graduates of our colleges desired to pursue original work beyond the undergraduate curriculum they found what they required in Germany.

To the German university we mainly owe the existence in our universities of trained scholars pursuing original research, and it is due to the German universities and methods that our real original work is now accomplished. Thirty years ago for every student pursuing a graduate course at an American university there were five or six at work in the German universities. From Germany there returned to America many who had earned their degrees of doctor of philosophy at Halle, Jena, Heidelberg, and Berlin; men who returned as enthusiasts, filled with the real love of learning. It is largely to them that we owe the changed ideas as to what constitutes a true university. A university may grant every known degree by the hundreds, yet if it does not afford comprehensive and advanced study it belies its name and vocation.

At an opportune moment in the history of education, the gift of Johns Hopkins became available for a university in the city of Baltimore. For the first time in America a real university was

established, with a few great masters as its first professors. Here were assembled men who could teach what in this country had never been taught before. To its unpretentious halls flocked the flower of young graduates from our American colleges and universities, craving knowledge and eager for truth. No such prestige was ever so quickly obtained or better deserved. It showed the possibilities of the higher education as nothing had ever shown them in this country; its graduates were eagerly selected as professors of colleges and universities throughout the country, and in their turn taught according to the methods of the new institution. There was consternation in the American universities, and much heartburning, before the ideals held by Johns Hopkins University prevailed throughout the land.

At Princeton, prior to Dr. McCosh's presidency, there was no real university work at all. Recognizing the need, he, in 1870, procured the establishment of graduate fellowships for original research in the classics, experimental science, mathematics, and mental science. Later two more were founded. The establishment of these graduate fellowships was the germ of the future university, although at the start, and for many years after, the holders of these fellowships could not pursue their studies at Princeton owing to lack of proper opportunities, and were compelled to go abroad to obtain the necessary instruction.

In 1874 Professor Joseph Henry, then secretary of the Smithsonian Institution at Washington, and also a trustee of Princeton, wrote a letter favoring the establishment in Princeton of what he styled a "college of discoverers," to be devoted to graduate research. This is given in full in Dean West's report to the standing committee of the graduate school. Part of this report follows:

Your proposition is not entirely new, and, indeed, it would be strange if so important a project had not been suggested by other minds. The celebrated Bacon, the eloquent advocate of the importance of experimental investigation, proposed in his "New Atlantis" a college of discoverers under the quaint name of the "House of Solomon," in which men were to be assembled, eminent in all branches of learning, provided with all the implements of discovery, with libraries and apparatus, and freed from the care of providing for material wants. \* \* \* I would not by any means restrict the members of this college to investigators in the line of physical science, but would open it to men of profound thought in all branches capable of improvement.

In the autumn of 1887 Dr. McCosh invited a number of the senior class who had just graduated to return to Princeton and devote a year to non-professional study. Out of a class of a

hundred men fourteen returned. Nothing definite was promised, except opportunities for the exercise of the power of initiative; there was no machinery for university work; the catalogue was silent as to the courses; the faculty as a whole looked rather coldly on the project: the situation was interesting. In that autumn, Henry Fairfield Osborn and William B. Scott were, without instruction, teaching themselves paleontology and were arranging and describing the modest collection of fossils from the Bridger beds of Wyoming, obtained the previous summer by the first Princeton geological expedition.

Osborn is now United States Government paleontologist and professor of biology at Columbia; Scott is professor of biology at Princeton, while the collections of fossils at Princeton are extensive and important, and a monumental work, edited by Professor Scott, of value to the whole scientific world, is being published, describing the Patagonian collections alone. So well known has Princeton become in this department of science that to-day the colony of Natal is sending its complete collections of vertebrate paleontology to Princeton to be examined, described, and named by Professor Scott.

Alexander T. Ormond, now professor at Princeton, was then continuing his study of philosophy that has brought him recognition and honor. The London Spectator, in noticing his last book, characterizes it as probably the most original contribution America has made to philosophy since Jonathan Edwards wrote on the Will.

Among the other students of the class were Dr. Andrew J. McCosh, the eminent surgeon; Professor William Libbey; William E. Annin, that gifted and brilliant journalist, whose untimely death is still mourned by a host of friends, and J. H. Darlington, now bishop of Harrisburg, who, with C. A. Salmond, the distinguished Scotch educator and divine, had come there from other institutions for Dr. McCosh's teaching in philosophy.

President McCosh acted as general preceptor of this first graduate class, seeing them almost daily, and keeping in close touch with all their work. He insisted that philosophy was the key to all knowledge and that without a training in it few could excel in future specialization.

Of the faculty, Professors Guyot, Young, Brackett and John Bache McMaster, and W. E. D. Scott, curator of the museum,

were heartily in favor of the experiment, and assisted the president in making it a success. Dr. Brackett's time and wonderful store of knowledge was then, as now, at the service of the timid inquirer. William Milligan Sloane, the historian, now professor at Columbia, in the fall of 1877 was appointed assistant professor of Latin. He at once started the first regular seminars in philosophy and history, which marked the beginning at Princeton of a new era of educational progress. He met his class around a large table, now used by Professor Ormond; on this table are carved the names of the first class, and from their memories the joys of those meetings will never be erased. To Professor Sloane is largely due the success of the beginning of graduate work at Princeton instituted by Dr. McCosh.

In the catalogue of 1878-1879 appeared an announcement, in about two lines, that graduate instruction could be obtained in philology and philosophy and science. A few graduate students returned each year and the success of the movement, as shown in the rapid progress of the men taking the courses, was such that Dr. McCosh, in 1885, outlined "What an American University Should Be," in an address bearing that title. One passage, on the duty of the university to develop graduate studies, may be quoted here as follows:

It should establish what are called post-graduate or graduate courses. It would be of great use if we could detain one in ten, or better, one in five, a year after graduating, in order to study specially some special branch or branches. Post-graduate courses should be provided for these. In these the very highest study and investigation in the several arts and sciences should be pursued, say in language, or in science, or philosophy. They might be taught as advanced courses by the undergraduate professors or by special professors of high gifts. They should be open only to those who have taken a degree in one or other of the collegiate departments. These would be eagerly seized by our higher minds with a taste for higher work and ready to go on with it. These are the youths who would conduct original research and make original observations, advance learning, and make discoveries and bring glory to the place at which they receive their education, and to their country at large.\* \* \* By this means America could produce scholars and observers equal to those in Europe. This cannot be accomplished if students are constrained to give up learning as soon as they have earned their first academic degree, a state of things almost universal in this country.

In 1897 came the decision as to Princeton's position in the higher learning. Those who desired professional and technical schools were overruled and Princeton, at its sesquicentennial, took



its place in the ranks of universities devoted to liberal learning, as contrasted with technical and professional education.

In 1900 Professor Andrew Fleming West was appointed dean of the graduate school, which was placed under the supervision of a special committee of the trustees. Ex-President Grover Cleveland is now chairman of that committee, the other members of which are Messrs. M. Taylor Pyne, John L. Cadwalader and Cyrus H. McCormick. The administration of the graduate school is in the hands of Dean West and an advisory committee of the faculty. Only graduates of Princeton and other universities maintaining a similar standard for bachelors' degrees may be enrolled on their degrees. The courses offered are not cosmical; they are the classics, philosophy, history, politics and economics, art and archeology, English, modern languages, mathematics, physics, chemistry, astronomy, geology and biology. These are divided into six seminars, with a director for each, and after a one or two years' course with proper results, decided by examinations and these furnished, the degree of master of arts and doctor of philosophy may respectively be earned. There are, in this current year, 105 men studying in the graduate school.

The need for a separate building where graduate students can live and dine together has been felt for a long time. Recently, thanks to the generosity of friends of the university, such want has been supplied. A graduate hall has been founded, known by its old name of "Merwick." It is a fine country house, in a beautifully wooded close of eleven acres. It has been altered and furnished to meet the needs of a residential hall, and affords accommodation for Professor Howard Crosby Butler (resident professor in charge) and twelve resident graduate students.

Its large dining hall accommodates six students, in addition, who room outside. These nineteen men, pursuing special studies, of diverse character, are thrown together in pleasant surroundings and in an atmosphere of academic calm. The dinners are formal, yet easy. As the interests differ, the tone of life and conversation cannot be narrow. On Wednesday night of each week Dean West presides at dinner and some invited guest is present. After dinner an informal address is delivered by the guest of the evening, and general discussion follows.

Among the addresses delivered recently are the following: Dr. Henry van Dyke, on English Literature; Profes-

sor William Milligan Sloane, of Columbia University, formerly of Princeton, on Recollections of Bismarck and Moltke; Professor C. F. Brackett on the Physiology of Old Age; Dean H. B. Fine on Impressions of Oxford and Cambridge; Professor J. G. Hibben on Some Popular Fallacies; Professor W. B. Scott on South Africa; Professor H. A. Garfield on Consular Service; Professor W. M. Daniels on The Modern Newspaper; Professor Paul van Dyke on Certain Aspects of College Miseducation; and Professor Stanley Axson on The Teaching of English Literature.

No such environment is found at any other university in this country. There is an added dignity of living with learning, not in a dark garret and unknown, but with genial companions, in the bright sunshine of gentle surroundings. Such opportunities impel the student to recognize that he has a position to maintain and a place to hold. In the daily meeting each must give something and learn much. These are not meetings of lawyers, doctors or engineers alone, with a continual talk of shop. Here must be grown wisdom, and with wisdom the graces of a cultivated life and a recognition of the wide world of infinite expanse and vital importance beyond the limited domain of the individual specialist.

There is no greater privilege obtainable by a graduate student who wishes to study along the lines covered by the six seminars of the Princeton Graduate School, than admission as a member of the House of Merwick. Already Harvard University has felt the impetus and is considering the establishment of an experiment based on Merwick, and, it is rumored, has already selected an old dormitory for that purpose.

The line of university development at Princeton is fixed. It will be in graduate work for original research.

Principal Rhys, of the University of Oxford, in his report of the Moseley Committee, London, 1904, in commenting on American universities, states:

For the purpose of these remarks I accept the existence of such organization for research work by graduates as the test of an American university, and by means of that test you sweep out of consideration the greater number of titular universities in America which one may regard as separable accidents of the superabundance of energy attending the giant growth of a young nation that as yet hardly knows her own mind and fully realizes no limitations.

There is room at Princeton for more courses, but the authorities are determined that all courses shall be real, and not sham.

To-day the Princeton faculty of classics and mathematics are unequaled in this country, and the advantages offered to students are second to none. In the development of the university a great graduate college is needed, with at least a dozen new professors; strong men and masters in their departments. A great endowment is required; in addition to the endowment for the twelve new professors, there must be a home, or shell, of the graduate college, a stately building, not in the centre of the campus, yet not too far away. It should contain rooms for a hundred men, a master's house, and a common dining hall. Its architecture should be dignified and restful, in harmony with the scholastic Gothic of Blair Hall and the new library. President Wilson and Dean West have already perfected plans for such a graduate college; the only thing that prevents their realization is the need of proper endowment. This will eventually be obtained, but for the sake of the higher education may it come quickly. Then will be realized the hopes of many years.

The life work and ideals of such an institution were never set forth more clearly than by President Wilson, in his eloquent address at the sesquicentennial. Among other things, he said:

I have had sight of the perfect place of learning in my thought; a free place and a various, where no man could be and not know with how great a destiny knowledge had come into the world—itsself a little world; but not perplexed; living with a singleness of aim not known without; the home of sagacious men, hard-headed and with a will to know, debaters of the world's questions every day and used to the rough ways of democracy, and yet a place removed—calm science seated there, recluse, ascetic, like a nun, not knowing the world passes, not caring, if the truth but come in answer to her prayer; and literature, walking with her open doors, in quiet chambers, with men of olden times, storied walls about her and calm voices infinitely sweet; here "magic casements opening on the foam of perilous seas in fairy lands forlorn," to which you may withdraw and use your youth for pleasure; there windows open straight upon the street, where many stand and talk, intent upon the world of men and business.

A place where ideals are kept in heart in an air they can breathe, but no fool's paradise. A place where to learn the truth about the past and hold debate about the affairs of the present with knowledge and without passion; like the world in having all men's life at heart, a place for men and all that concerns them, but unlike the world in its self-possession, its thorough way of talk, its care to know more than the moment brings to light; slow to take excitement; its air pure and wholesome with a breath of faith; every eye within it bright in the clear day and quick to look toward heaven for the confirmation of its hope. Who shall show us the way to this place?

## Undergraduate Life—Freshman and Sophomore Years

It is not a mistaken enthusiasm of youth that regards the entrance upon college life as an epoch. Apart from its academic significance—which is important—the boy is about to stand for the first time upon his own feet in a little world where his judgment of other men and their judgment of him will profoundly influence his mental, moral and social life.

For the first time he is relieved from the detailed watchfulness of parents or school teachers, and, for good or ill, permitted to largely form his own habits, live his own life, and shape his own future. It is now only the broad influences that can be provided for him. Most of the details are matters on which he must exercise his power of choice.

The Princeton graduate who cannot distinctly remember his first day as a freshman has indeed lived many a long year. The experience of the first few weeks of that time—the time that tries freshmen's souls—the heights of joy, the depths of gloom, the alternate hopes and fears, but with it all the supreme pride and happiness of being a Princeton man can never be forgotten.

Probably the most clearly remembered feature of this time is the early introduction of the freshman to that despicable tribe, whom he immediately begins to hate—sophomores. After many encounters with their ingenuity in devising unheard-of schemes and stunts for him to perform for their amusement—and for his own instruction and edification, as they tell him—the freshman takes counsel with himself and others of his classmates, and very soon learns the usefulness of back alleys and side streets. He fails to appreciate education in the form administered by sophomores.

Until Friday, the day after college opens, every freshman has felt himself more or less alone. But on this day he gets his first real knowledge that he is not merely an individual but a member of a body; that his interests—at this time chiefly those of revenge-

ful opposition to the sophomores—are bound up with the interests of the 399 other men of his class, and that their combined interest is to advance the welfare of Princeton. When he finds himself in his first class meeting, in the old gymnasium, voting for his class officers, after having been rushed through a mass of opposing sophomores at the entrance, he gets his first idea of Princeton spirit—common purpose and common action. His idea is strengthened in the evening at the cannon rush, where a spirit of unity and organized class action is instilled which grows stronger throughout the course. The thrill of power which comes over every freshman at this time is the precursor of that which he will later experience when he attends for the first time the massmeeting of the entire university in support of the football team; or when he cheers with the whole undergraduate body at his first big game.

At the beginning of freshman year, eating clubs of thirty or thirty-five men are formed in the various boarding houses throughout the town. Of late years the caterers in charge of these places have so abused their privilege of charging high prices for poor food that just before the last Christmas vacation the Senior Council took the matter in hand, and, with the backing of the university, established six beautiful dining-rooms, each with a comfortable parlor, for the accommodation of six freshman clubs in University Hall. Here over 200 freshmen are now receiving most excellent food through a caterer who is responsible to the authorities. The entire entering class will be thus accommodated next year with good food provided under university supervision and at a very reasonable price. Under these new conditions, which are almost ideal, butter balls decorate the tables instead of the ceilings, and tables remain on their legs instead of otherwise, as formerly. The freshman clubs formed at the opening of college are continually changing their membership, but by the end of the second term a membership is secured which remains fixed throughout sophomore year.

As there are no fraternities nor Greek letter societies in Princeton, the eating club system is the foundation of social life. There are thirteen permanent clubs for juniors and seniors; the underclass clubs form anew with each class. At the close of freshman year, each club is a small congenial group of men of mutual tastes, characteristics and interests, associating on terms of closer intimacy and friendship than could have been formed in any

other way. This intimacy supplements and strengthens, rather than weakens, the class and college spirit, which is insured and protected by the democracy and freedom of the campus life.

Outside of the classrooms and their clubs, freshmen are drawn into close association in their rooming houses. Though new dormitories are constantly being erected, and it is very probable that in the near future enough will exist to accommodate all, lack of dormitory room at present necessitates the rooming of the majority of the entering men in boarding-houses situated in the town, with eight or ten men in each house. Fun of the most boisterous, rough, good-natured kind holds sway; in fact, before the preceptorial system arrived, sometimes to the exclusion of study, and consequent fatalities at the mid-year examinations. The novel joys of a freshman house are the delight of an upper-classman to look back upon.

Freshman year is a period of earnest effort in curriculum work, in such outside activities as the college papers, the musical, dramatic and literary clubs and athletics. New impressions, new ideas, the ambition to make a name for oneself in the four years that are ahead call out zeal and determination. The experience gained in these first efforts, the confidence and delight of success are beneficial and pleasurable. The freshman who finds himself representing his university on a team, or who reads his own articles in print in the college papers, or who travels on the Glee and Triangle Club trips experiences a pleasure that is probably as keen as that received from anything else in college.

It is natural that the distinctions of freshman year are the most strongly drawn, but shortest lived. Men form judgments of their fellows too quickly, but these judgments are constantly modified by events until in junior and senior years, men who have been lost to view in the first year and a half often stand out as leaders, and the upper-class leaders will usually be found men of both character and achievement, with a strong sense of their responsibility to their fellows and themselves.

The disciplinary influence of freshman year lies chiefly in a practical course of instruction in humility. Hazing in the old sense does not exist, but "horsing" or playing pranks on freshmen and causing them to do absurd things in public is in vogue for several weeks after college opens.

The old story of the freshman who caught his death by being

ducked in the canal in winter is still current; it is like the story of Washington's little hatchet—the importance of the lesson conveyed atones for its lack of foundation.

Freshmen must wear no headgear but plain black caps; they must not wear college colors; they must always give the sidewalk to members of the upper classes; cannot keep automobiles, and are not expected to be out of their rooms after 9 P. M. These and other customs are enforced by the sophomores, but fully supported by college sentiment. Hence they have all the force of unwritten laws. Certainly they are calculated to relieve many a petted child of the overweening sense of self-importance which he has carried from home.

As the spring advances, the freshman assumes more and more the character of his older brothers, until on the last day of the college year, by the quiet assumption of a black cap embroidered in orange he formally passes out of the period of apprenticeship and takes on the role of sophomore.

The sophomore is not half so dangerous as he appears to the freshman. He puts on a bold front, but a close observer might detect a slight weakness of the knees during his first attempt to "horse" a freshman, for fear the latter may possibly refuse to be "horsed." Practice makes perfect, but after three or four days "horsing" becomes an irksome duty to the sophomore. For the days of bitter class feeling at Princeton are over, largely as the result of the amalgamation of the juniors and seniors in the upper-class clubs; and the closer relations between sophomores and freshmen in the under-class clubs.

In sophomore year there is a tendency to lessen the intensity of effort in all lines of work which marked freshman year, with a corresponding development in the bonds of association and friendship. The class is more thrown upon itself than at any other period of its college career. Just ahead of them is the broad line which separates upper classmen from under classmen, while their sense of dignity prevents too much familiarity with freshmen. Then again, while the men have been in college long enough to appreciate the value of its life of fellowship, they are not so far advanced as to begin to feel the responsibility of various college activities whose management is entrusted to upper classmen. The strongest friendships of college life are usually formed and cemented in sophomore year.

Just after Easter the thirteen upper-class eating clubs announce their elections from the sophomore class. This period is a trying time, for the selections now made will determine to a great extent the closest companions and associations of the men for the next two years. Eight sophomores are elected by each club, to whom the selection of the eight, ten or possibly twelve additional men is largely left. By this arrangement the closer friendships of under-class years are more firmly united, and memberships composed of men of congenial tastes and similar habits are secured. The sophomores elected do not take their meals at the club until the fall. The large proportion of men elected to the clubs, amounting to about sixty-five per cent. of the whole class, is another advantageous feature of the upper-class club system.

Formerly membership in the eating clubs was confined to a comparative few. But the upper-class clubs have grown at a more rapid rate than the growth of the university, and as new clubs are continually forming, it is reasonable to expect that in a short time every man who cares to join a club will be able to do so. Like every other man-devised scheme of life, there are cases of hardship in the working out of the club system, yet the number of such cases is insignificant in comparison with its general advantages.

The outdoor life of Princeton is the joy of its undergraduates. In the heart of a beautiful country, the men of all classes make good use of the afternoons, which are left free by the arrangement of recitations from 8 A. M. until 2 P. M. Probably at no other large American university is real sport so generally practised as at Princeton. In the fall it takes the form of tennis, cross-country running, canoeing, and the English game of soccer, recently introduced. Long walks in the country, particularly to freshmen, to whom they are new, are delightful. Carnegie Lake, over three miles long, will soon add very desirable opportunities for sport. Spring, with Princeton most beautiful and charming, is the time of keenest delight. Brokaw field is crowded each afternoon with baseball teams playing for the club championship, while the tennis courts are in full swing all day long. A plunge in the Brokaw tank finishes up an afternoon of delight. These spring days of uninterrupted joy can never be forgotten.

The curriculum work of freshman and sophomore years is chiefly prescribed, and consists largely of recitation work. The preceptorial system, in which men meet the preceptors individually



for conference, has already been of marked effect in establishing more thoroughly the foundation principles of the languages, mathematics and the sciences. Informal conversations between preceptor and undergraduate in a modern language awakens a new interest in its literature and history. The better preparation of the students for their examinations has shown practical proof of the effectiveness of the preceptorial system.

By the end of sophomore year the student has felt the full benefit of the characteristic conditions which enfold Princeton undergraduate life. This can only be fully experienced when the student and his comrades are housed on the campus in the college dormitories, subject only to the rules and restraints which necessarily govern dormitory life. Among these, not the least is the authority which the upper-class men exercise over their juniors, and which goes far, informal as it is, to render an elaborate code of college rules unnecessary. A gruff "Less noise, freshmen," from a senior or junior is all sufficient in quieting disturbances.

The charm of campus life, however, is so great that its restraints are hardly felt. In the small town the social distractions and temptations are insignificant, and the students are thrown into a close companionship which in four years stores up a wealth of friendship and of sentiment which is apt to last a man for his lifetime. In the winter the mingling is in the rooms, but with the first warm weather the whole leisure life of the under-class man is turned to the shady lawns and playgrounds, or to strolls under the magnificent elms which dot the campus and line the walks. Here the Princeton bond is welded; here is born that solidarity and cohesion which will make a man's eyes brighten and his hand-grip tighten when, years later, he may meet a Princeton man. He, too, has lived the life. He knows the old scenes, the old buildings, the old influences, the old memories. Perhaps he even knows some of the old faces.

Freshman and sophomore life, the life of little responsibility and much delight, is a bright period of a Princeton career. Unconsciously, but none the less surely, the customs, traditions and life of the university are working themselves into the life of each man, retouching his individuality, and emphasizing and molding his purpose and character as it has done for hundreds of others; teaching its lessons of manliness, democracy, honor, strong purpose and principle.

## Undergraduate Life—Junior and Senior Years

If the entrance upon college life is an epoch in a man's history, the entrance into upper-class years is a most prominent milestone in a Princeton student's career. Hardly less great than the feeling of independence and freedom from parent and school restraint experienced in a man's individual and personal life upon entrance to college, is the feeling of community and class freedom experienced in the change from under-class to upper-class life.

It is the change from a follower to a leader; from a servant of the law to a maker; from one who in general is absorbing into his own life the personality and life of others to one who may continue to assimilate these impressions in his character, but who, in addition, is supplying the example and giving in large measure of his personality and character to others. It is the change from the care-free life to responsibility; from the period of dependency upon others for leadership in general affairs to the period of initiative; from the time when the leaders of college thought and action are regarded from afar as enviably determined and capable men occupying pedestals of unattainable fame, to the time when these same positions must be filled by the members of one's own class. The last two years' life is the time when all the determination, purpose, and ability to direct which have been unconsciously but strongly developing during the first two years are given the opportunities to show forth and prove their mettle.

For upon the upper-classman by an unwritten constitution rests the responsibility for the sound maintenance and regulation of undergraduate life and customs. Into his hands is given the control of the various organizations—the management of the teams, the musical and dramatic clubs, the forming and expression of college sentiment in the college periodicals, the maintenance of the customs and traditions which have proved their value, the safeguarding of the institutions of the university's life exempli-

fied in the honor system in examinations and the interclub treaty—in short, the initiation and preservation of practically all the many various activities and institutions which go toward making Princeton life the powerful influence for independent and manly vigor that it is.

The changes accompanying the entrance from sophomore to junior year are foreshadowed and expected to a certain extent, but the reality is a revelation of suddenness and completeness. On the final day of college in sophomore year the symbolism of hats as a mark of increasing authority is continued from the previous year when the privilege of orange embroidery on the cap proclaimed the status of sophomore. Now, as the wearing of high silk hats and the carrying of canes are marks of the height of power, these articles are very properly assumed by the newly made junior to express his dignity and authority.

The first scenes of "dignity and authority," however, culminating in the smashing of hats, canes and perhaps heads, are far from impressive. The next step in this revelation of the mysteries and strongly guarded privileges of upper-class life is the opening of the exclusiveness of certain sections of the town, previously forbidden territory to the unholy presence of under-classmen. The final step in this process of class liberation is the blossoming forth of the happy junior into the "purple and fine linen" of the upper-class club hat-bands, affording a display and arrangement of color rivaling the rainbow. In the evening the erstwhile sophomore is formally ratified as a junior in the status of undergraduate life by his admission to the upper-class clubs at the club banquets. Meanwhile the freshmen are celebrating their advance to sophomore life by a large class parade, while the graduates in their various reunion headquarters are turning over the experiences of long-past college days and are making old friendships bright once more.

The most noticeable change from sophomore to junior year is felt by the undergraduate in the institution of upper-class club life. The manner of living is on a higher plane than before, not with an extravagant, but a profitable result. A man's under-class club was run by some outsider, and he originally went there principally for meals, and secondarily for sociability. His upper-class club is directed by himself, and he is there for association and companionship, with the matter of table board incidental. His club has

a certain standing, mode of life and reputation, for the maintenance and improvement of which he is responsible. He therefore takes a great pride in living in the way which will best add to his club's standing and progress. Consequently he throws off the somewhat rough-and-ready, come-what-may, quick-lunch, boyish manners and habits assumed during under-class years, and becomes the man of affairs in his demeanor.

This is not to assert that he is priggishly stiff or affectedly dignified, but that he has the general air of greater maturity and realizes it. The conditions of living in the clubs are therefore delightful, for these clubs are clubs and not merely eating-houses. The board is excellent and the expenses of the table reasonable. The associations of under-class life are splendid, but the equally firm friendship and congeniality of upper-class life, with the added charm of highly pleasurable and delightful surroundings, is a memorable privilege. The delight is at its height on a winter's night, when, with little else to do, friends gather around a log fire in the open fireplace to discuss the college questions of the day, or to swap stories, or tell their experiences of the last summer. Or they may be grouped around the piano, while some musical genius entertains the crowd with a new song for next year's Triangle Club play, or the whole company sings the rollicking, happy college songs of the past and present.

Comfortable reading-rooms and well-supplied libraries answer the desires of those in search of knowledge or literary diversion, and also afford a quiet atmosphere for study. In the spring and early summer, tennis courts, shower baths and cool porches are a source of delight. If the club membership has propensities in the direction of "fussing," the clubhouses afford excellent opportunities for dances, many of which are held on the eve of a big game or before the larger university promenades.

This general picture of pleasure should not be interpreted as one of luxurious ease and lazy comfort. The men do not get into the habit of remaining close to the club, or there spending practically their whole time. They have their college work to do, and this is imperative. They have the outdoor attractions of sport and exercise in the afternoon, which are insistent, and they have their work in the organizations and college activities in the evening, which is more insistent.

Outside of the pleasure of the club life itself, the very best

feature of upper-class life is the common intermingling and close friendship of the men of all the clubs and of the entire class. Those who have been together in their under-class clubs for two years and have there formed lasting friendships, continue to associate very intimately and profitably, even if nominally separated by their membership in different clubs or in no club at all. The bond which draws them together does not fail to draw together other members of the several clubs, with the result that a stronger general friendship and better feeling is cultivated throughout the class. The clubs are not closed to non-members as are fraternities. At almost every meal some man outside of the club may be found, and before graduation, a great number of men have been guests in many of the clubs. By this association and intermingling, a close family spirit is bound to be maintained. Then, again, the clubs are all situated on the one street, and, unimportant as it may seem, this fact is really vital, for because of it the majority of men in the two upper classes are enabled to see, talk, and associate with each other two or three times a day.

In its own life and affairs the undergraduate body is pre-eminently self-governing. It is the deliberate policy of the faculty to leave the regulation of student life to the students, so far as it can wisely be done. Better results are obtained in this way, because, when duties are left to the student's own sense of honor and manliness, they will recognize them rather than feel the impulse to "beat the game," which is the ordinary effect of compulsion. But a more important result of this policy is the training afforded in independent thought, judgment and action, and in strong purpose and initiative—lessons of the very highest value in rounding out men for practical usefulness in the larger affairs of life. The responsibility of this government rests chiefly upon the upper-classmen, and is most strikingly illustrated in the honor system and the inter-club treaty.

The first of these—the honor system in examinations—is in the hands of a committee of six undergraduates, of which four are presidents of the four classes. The others are one senior and one junior elected by the student body. It is their duty to try all cases of violation of the system (which have been exceedingly few in its history), and to recommend for expulsion any who are found guilty. This duty has never been shirked nor weakly evaded by the committee, no matter how unpleasant or painful—and it is al-

ways both. The senior members are responsible for a full explanation of the system to the incoming class, and for impressing upon every man his own personal responsibility.

The committee which has charge of the interclub treaty is composed of one junior and one senior from each upper-class club. Upon these men devolves the duty of enforcing the treaty entered into by the several clubs to refrain from influencing under-classes toward their respective clubs, directly or indirectly, or from giving any intimation in regard to club elections before the fixed date, near the end of the year, when the results of all the elections are announced by the secretary of the committee.

It is the aim of the committee to insure the observance of this agreement, through which under-class life is kept free from that restlessness of mind, and wirepulling for social distinction, bred by unrestrained club rivalries, typical of colleges possessing the fraternity system. Another important effect of the treaty is that it keeps the two upper classes free from any bitterness of club feeling which unrestrained club competition might easily provoke.

But under the wise restrictions which are the result of undergraduate far-sightedness, the clubs never interfere with the robust, vigorous central spirit for which Princeton is famed. So in the undergraduate mind the interests of the university and its organizations always stand first, the class second and the club third. Tradition, backed by the club treaty, accomplishes this.

Junior year is probably the most enjoyable of the course. Men have then become fully imbued with the Princeton spirit and have reached the climax of enthusiastic enjoyment of university life. The seniors' enthusiasm is not lost, but tempered by the increased burden of college affairs and shaded by the near problem of choosing a life career. The junior is first of all self-respecting, for he is above the unsophisticated crudeness of under-class life and is the equal of the senior, except in actual responsibility. He is a molder of opinion, and holds an enviable position in that he has all privileges, small restraint and little burden of responsibility; nor is his pleasure clouded by approaching graduation and the burdensome problems that it will bring. Juniors are sponsors and protectors of freshmen, and as such are always regarded by the latter with deference and respect.

A spirit of novel fun very often takes hold of a class in junior year. A recent class invented a parade of its own on St.

Patrick's day, following the green-arrayed sons of Erin of the senior class—impersonating Orangemen and proclaiming in dulcet tones that "The Dutch company is the best company." Impromptu parades and celebrations of this kind are characteristic of junior year.

In the small college world whose problems require the exercise of many qualities which must, a little later, be exercised in a larger field, the seniors are the leaders. Here, as heads of all the organizations and committees, men learn how to organize and handle their fellows, and gain valuable practical experience in administration. As writers for the periodicals they must form and express opinions for which not only they, but in some cases the whole student body, will be held responsible. This work, in bringing out the powers of the individual, is a valuable educational factor, and, even if at times burdensome, it is willingly assumed, and energetically pushed, sometimes from personal ambition, often for the sake of maintaining and advancing the good name of the university.

But senior year is not without its relaxations. The senior "P—rade," at the annual Fresh-Soph ball game in the autumn, is the great and time-honored "spree" of the course. Now the grave and reverend senior drops his academic dignity and becomes for one afternoon as kittenish as the freshest freshman. Every senior has planned out and secured a complete disguise. Indians, cowboys, waiters, policemen, nurse girls, ballet dancers, society women, hoboes—every conceivable character that the costumer can design is shown in the "P—rade." In addition the student's own originality is called forth, resulting in excruciating personages and satires, transparencies and hits. Adam and Eve walk clad in large sugar barrels, while close behind may follow a thin and bony preceptor leading by strings his overworked and book-laden "preceptees." "Do not tip the Preceptor" was quite the prize transparency of the last parade. The antics of the seniors on this occasion would put a circus clown to blush.

The curriculum work of junior and senior years has been outlined in a preceding article. Except in science the courses are chiefly reading courses in political principles, literature, philosophy and history—courses which stimulate the use of the mind in original thought because of the lifting intellectual horizon which is presented. Such courses not only give scope for thought, but re-

quire it, as well as ability to exercise a selective and discriminating judgment in reading. Except for preceptorial hours the instruction is by lecture—not recitation.

The democracy of student life at Princeton is pervasive. Students are not valued according to their parents' possessions, and those who work their way through lose neither standing nor consideration with their fellows. A boy of fair ability and good powers of application can work his way through if his freshman expenses are provided in advance.

After the first year the income-yielding fields are many. Tutoring, typewriting agencies for New York or Philadelphia firms, library work and work for some of the organizations may be mentioned apart from vacation work. More than half the men at Princeton earn some portion of their college expenses. Men receive an equal chance, according to their ability, on the teams and in the organizations, and the club system is such that almost no man is kept out from lack of means.

As spring approaches and the shadow of the inevitable parting falls continually across his path, the thoughtful senior must begin to balance up his four years' experience. He has worked, played; formed associations and friendships which are likely to influence his whole future. In ways both definite and indefinite he is conscious of a wider knowledge. What is of more value is the glimpse given him of the vista stretching out into wider plains of knowledge and culture; the world of books opened to him—a world which misfortune or poverty cannot close to him; the desire to discriminate between true and false knowledge; and perhaps to feel in the exercise of his mental powers that keen and subtle pleasure which is the reward of the true scholar. But that comes only to the few.

What every graduate does feel definitely and strongly is, that the traditions and memories of Princeton have become part of the very warp and woof of his consciousness. Dimmed at times, perhaps, by distance and time, but always renewable with the old fire and fervor at class reunions; or, more often, maintained in steady and close association and intimacy. Upon each man who goes out Princeton sets her indelible seal; her memories of happy days, of stately buildings and of beautiful surroundings; her friendships with congenial classmates and with genial and helpful instructors; her inspirations absorbed from men of broad culture and high pur-



pose, ever pointing the way to what is highest and best in life—thoroughness of service, earnestness of purpose; an aspiration to be an honest, earnest, and useful citizen.

“For rigorous teachers seized my youth  
And purged its faith and trimmed its fire;  
Showed me the high white star of truth,  
There bade me gaze and there aspire.”





